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• EVERETT HOLLAND JONES •

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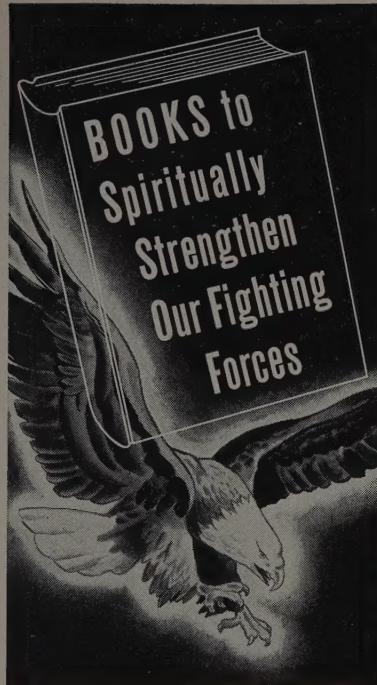
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The Episcopal Church Appeals to Good Neighbor Mexico
—EVETTE HOLLAND JONES

Three Lions FORTH COVER: The sturdy Mexicans on this month's cover may well be some loyal Churchmen in a remote Mexican village who give unstintingly of their labor that their mountain community may have a beautiful little church. In his article on pages 12-13 Bishop Jones tells about such a church in San Pedro de Martir.

THE Christian knows that there can be no real triumph unless our will is in harmony with the will of God and, therefore, His ardent desire expresses itself in prayer. General Montgomery has dared to take as watchword the ancient Hebrew battle cry, "Let God arise, let his enemies be scattered." We need not shrink from joining in that prayer, for we believe that, with all our sins and follies, we have been called, at this decisive moment of world history, to fight against tyranny and cruelty, which God hates, and for justice and mercy, which He loves.—*The Very Rev. W. R. Matthews, Dean of St. Paul's, London, in the London Sunday Times.*

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WILLIAM E. LEIDT
Editor

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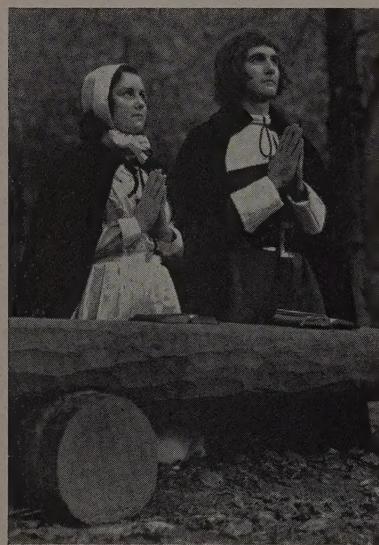
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THANKSGIVING

—Then and Now—

MEN in the Armed Forces have carried to every theater of war the American tradition of Thanksgiving. In England, American fliers invited British children (*above*) to share with them their observance of this typically American festival.

The Church Holds the Key to Peace

By VIDA D. SCUDDER

THE task of the Church never varies. Down the centuries she must bring men life. She is the chosen instrument of her Divine Master: *I am come that they might have life, and that they might have it more abundantly*, said He. But the task has in each age a special aspect. Today, our so-called civilization crumbles before our eyes, and as we bow bewildered heads in the midst of global chaos, again the Church hears the voice of her Lord. *Behold I make all things new*. How shall she echo Him?

Even on the surface, she has unique equipment. She is the one and only international organization which holds the promise of peace. In spite of her "unhappy divisions," she begins under the impact of world agony to know herself fundamentally united; the ecumenical movement is a shining sign of hope in the present situation. From every Christian heart rises the hymn,

*Where is thy reign of peace,
And purity, and love?*

Pronouncements from every religious body are trying to tell us how to bring the kingdoms of this world under the laws of the Kingdom of Heaven.

Men listen. They look to the Church with longing. But too often, alas, they regard her with impatience. Her religious services bore them, her activities, apart from the mission field, lack challenge and romance. But her critics are all wrong. In her normal educational work, in her social ministrations, yes in the dullest routine of small parochial activities, even to rummage sales and church suppers, she is about her task as the Life-Bringer. And above all in her disciplines and worship. One of her chief duties is to train her children in loyal use of their rich heritage. Let us learn through her worship as through the lives of her holy ones, to profit

by her marvelous successes. The Church, however we look at her, is the greatest cultural agency we possess; it is interesting to find that Archbishop Temple considers our crisis to be primarily cultural rather than moral.

The Church must secure our continuity with the past; but she must also force us relentlessly to face the gloomy present. She bids us throw on the whole decaying economic and political order the Light that is in Christ; and she calls us to press toward a future where that Light may shine more brightly and where the corporate life of men and nations in all its forms may be made new. Breath-taking is her task! But she will not fail. Through all those pronouncements and appeals she works at it: through Papal Encyclicals, through a Malvern Conference, through statements from every communion. Sometimes we feel that there are too many of these statements. They confuse us; or else they seem to reiterate the obvious, and we are impatient with the "moralism" which bears little apparent relation with actual fact. We are tempted to echo a cynical poet, who sighs:

*Every moral attitude
Yields us a platitude, . . .*

For so it does, unless it presses toward concrete application. But Christian thought is busy with such applications. The Church bends herself to constructive thinking on social and political lines as never before.

We, of course, are the Church; our leaders can only give us the summons. We must be thinking harder than our wont, must press forward into new landscapes of the mind. If we escape the familiar, if we do not stop with platitudes, we shall probably make a good many people angry; but we shall not be boresome any longer.

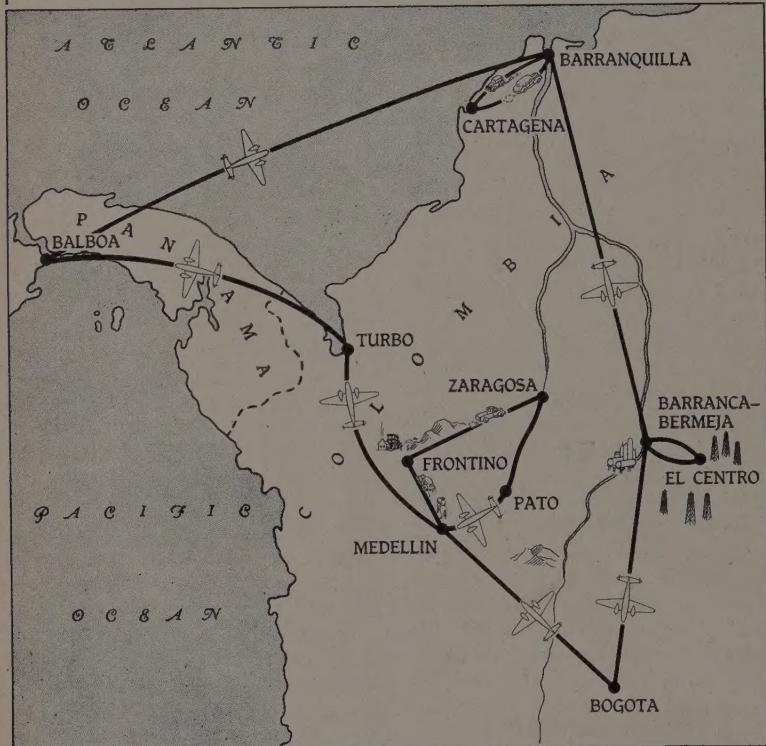
Adventure awaits us, as we enquire how to release both Capital and Labor from that self-interest which Dr. Temple scores as Original Sin, and how to follow the only clue leading from global chaos to global harmony, discovering how to disentangle national relationships from power politics. More thinking, more discussion! Every parish should be busy with it. We claim to be a democracy, and democracy means that you cannot let your thinking be done for you. We Christians must have courage. We believe that our religion offers sure guidance. Is not supernatural grace a reality, and shall it not give us power to translate the granted vision into action?

If staggered, we have a great helper: Imagination. William Blake saw it as the chief creative force. One asset of this world crisis is that it is making us world conscious. For instance, we see our racial problems concerning the Japanese, the Jews, the Negroes, in their larger bearings, far beyond the focal area of our own country; and as we shudder before the clear possibility of a future world war between East and West, we know that the United States has unique power to avert this horror and to undo, let us say, the evil of the Tower of Babel, if only we Americans will allow the Spirit of Pentecost to show us how.

So let us be busy, drawing study of every social and political issue within the Christian orbit. As we do, we shall pass beyond study to action. All the old activities of the Church will gain new life from the new vision. What constructive adventures will open before Christians, who shall say? One thing is sure; they will be sacrificial. Each of us should be on the alert to find and foster them in His Name who is saying today to His Church, with special urgency:

"Behold I make all things new."

FLIGHT INTO COLOMBIA



By the Rev. George F. Packard

Provision for work in Colombia has been included in the tentative Budget for 1945 adopted by National Council last month. Its fulfillment depends on the giving of the Church to make the complete execution of that budget possible.

HAVE just returned from a sixteen-day trip to Colombia. Travelling 1,800 miles by horseback, truck, and airplane, I visited eight places, held eighteen services, baptized fourteen, dedicated a cemetery, had more than four hundred people out to services, and reached more than three hundred Churchmen. Many of them, both British and Americans, had not been able to attend a service for several years.

Colombia is one of the few areas today where the Church has an opportunity for entirely new work. Our ministry there, approved by the last General Convention but delayed by lack of sufficient funds, holds great prospects for the future.

The only regular services for the English-speaking people in the whole Republic of Colombia are at Bogota the capital, and Medellin. In Barranquilla a beginning is being made by a Baptist group. In every other place the only work ever done has been the spasmodic visits of the Episcopal Church and the Church of England. In the oil section new fields are just being opened up. In the southern part of Colombia there is a large oil camp with a vast foreign population. In every place they await the Church with keen anticipation.

Leaving Balboa by plane, my first sight was the land of Colombia, a land of low hills with green jungles everywhere. My first stop was Barranquilla, where I transferred to the *Auto Expresso*, a Chevrolet sedan, which set off at top speed for Cartegena. The driver never reduced the speed for curves or towns, the passing of other vehicles or donkeys until he reached his destination. We traveled in this precarious fashion over forty miles of dirt road which was nothing more than a track. The last half of the trip was better with a narrow paved road. In appreciation for the services I held in Cartegena, one of the men had his chauffeur drive me back to Barranquilla, a distance comparable to that from New York to Philadelphia. To say that the people were grateful in every place for the services of the Church would be gross understatement.

Sunday services in Barranquilla were held in the Presbyterian church, which works only with the natives, providing

no services for the English-speaking residents. From Barranquilla I took a river plane of an old vintage to Barranca-Bermeja; a beautiful three-hour trip up the Magdalena River. The same trip by boat takes two days.

My next services were in El Centro, the center of the Tropical Oil fields where nearly a thousand oil wells are in operation, and in Barranca-Bermeja, the refinery along the Magdalena River some thirty miles from the fields. In each place the entire camp membership turned out. In El Centro, the largest congregation of the entire Colombia trip, 120 attended. After the service here, as elsewhere the people stayed to sing hymns. Afterwards the woman who played the piano said, "This is our first service in six years. I have been here that length of time and well remember our last service."

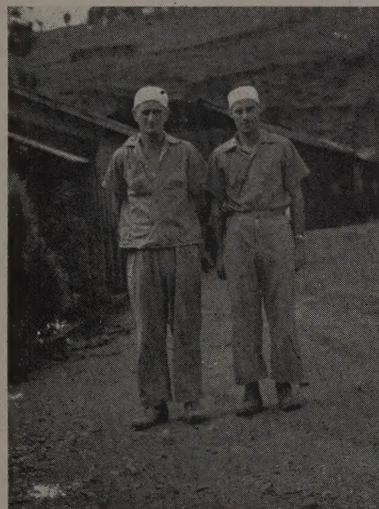
Of all the children I baptized here, only half were small enough to be taken in arms, the others having grown up since the last visit of a priest. The people who have been in the camps for an unduly long period due to the war were happy to have their children baptized as their families in the United States or Canada had been writing asking why they had not done so. They said their home folks could not visualize a place where there was no clergyman to baptize the children or to bring the Sacraments of the Church oftener than once in four or five years.

From the Tropical Oil camps I flew in two and one-half hours to Bogota, the capital. This same trip overland takes three weeks, and by boat and train, three to four days. In Bogota I met the American Ambassador, the staff of the English Embassy, and many other Americans, English, and Canadians. Here there is a so-called Union Church for English-speaking people but quite unsatisfactory to Church people as services are held at the wrong hour for this country. With a foreign community of around a thousand the attendance at these services does not average fifty.

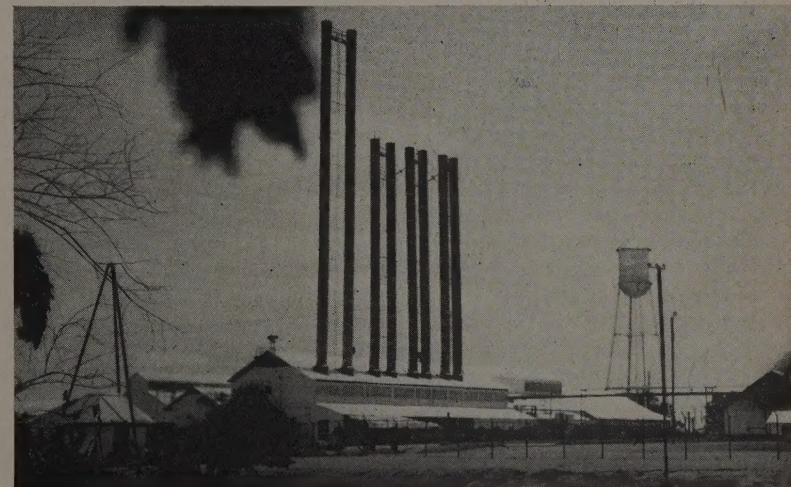
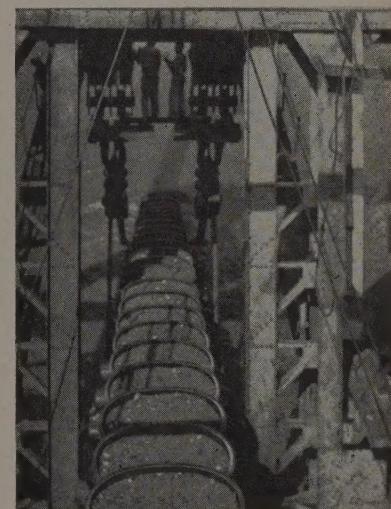
From Bogota I went to the gold mines in the mountains outside of Medellin. After a short flight the plane landed in a pasture near Otu, and I mounted a horse and set off up the trail with a pack train of mules. In many places the rugged country made



Modern modes of travel used by Mr. Packard help the Church to extend its ministry to formerly inaccessible areas. These photos were taken on Mr. Packard's trip.



Mr. Packard at mines with manager (left). Gold mining is major Colombia industry. Entire camp membership turned out for services at Barranca-Bermeja oil refinery.



(Continued on Page 10)

National Council Prepares For Postwar Opportunities

DETERMINATION that the Church shall be ready to meet the tremendous needs which will arise when peace comes is an underlying principle of all the National Council's current planning. This was markedly apparent throughout the recent meeting, October 10-12, in New York, but was particularly evident in three actions:

1. The authorization of a campaign to raise funds "for reconstruction and relief in areas ravaged by war and for a reconstruction program in our domestic missionary field and in other non-war areas."

2. An appropriation to care for urgent needs of our Indian schools in South Dakota.

3. The adoption of a tentative budget for the year 1945 in the amount of \$2,677,132; the figure approved by the General Convention.

In adopting the tentative budget the National Council was faced with very large askings, especially from non-war

areas. All necessarily could not be granted and the budget as adopted shows the Council's keen understanding of problems confronting it in the postwar era and the necessity of maintaining a proper balance in its work. It carefully avoided enlarging too greatly work in non-war areas at the expense of work which will be imperative as soon as the clouds of war lift, especially in the Orient. Throughout these considerations a clear strategy and policy was evident. The complete execution of this budget, however, depends on the results of the present Every Member Canvass.

The appropriation to the South Dakota Indian schools was made from undesignated legacies and was possible only because of generous giving to the budget this year. This aid, given only after the most careful study and deliberate consideration, will strengthen the Church's ministry to the Indians who are now in a great period of transition. Their future in the postwar world rests on the Church's ministry to them now.

Naturally the Council transacted much other business which has been reported fully elsewhere in the press. These significant items are mentioned here as but another evidence of the contemporary alertness of the Church to its responsibilities in a war-torn world.

Flight into Colombia---continued

the going very slow, but after an hour on horseback I dismounted and drove the balance of the distance with the assistant manager of the mine.

Like the oil fields, the gold mines at Frontino are a community in themselves. They have their own power, water, stores, clubs. I held services here literally all day Sunday. It was the camp's first service in six years although many of the people had been to services on their last leave or just before they came out from England in 1940. They were so hungry for the Church that services, including the dedication and blessing of the cemetery, began early in the morning and kept going till late afternoon. We all met again Monday night at the club. On Monday I also had the opportunity to go down into the mines which was an interesting experience. When I was leaving the assistant manager of the mines said, "Please tell Bishop Beal not to neglect us so long next time."

After a six-and-a-half-hour ride in

the cab of a large five-ton truck down a mountain trail, I reached Zaragosa, and from there went by river launch to Pato. Here gold is mined with dredges and by water pressure. The trip up took eight hours and only twelve and a half minutes back by plane, a perfect example of why the people in Colombia travel by air! The service in Pato was held in a downpour of rain but the attendance was one hundred per cent of those in the camp. After the service one man came up and said, "You must have been sent here by God for you have saved me. You kept me from going over the edge. You came just in time. You won't know what I mean, but I wanted you to know how much you had done for me. I am grateful." This was his first service in many years, so many he could not recall.

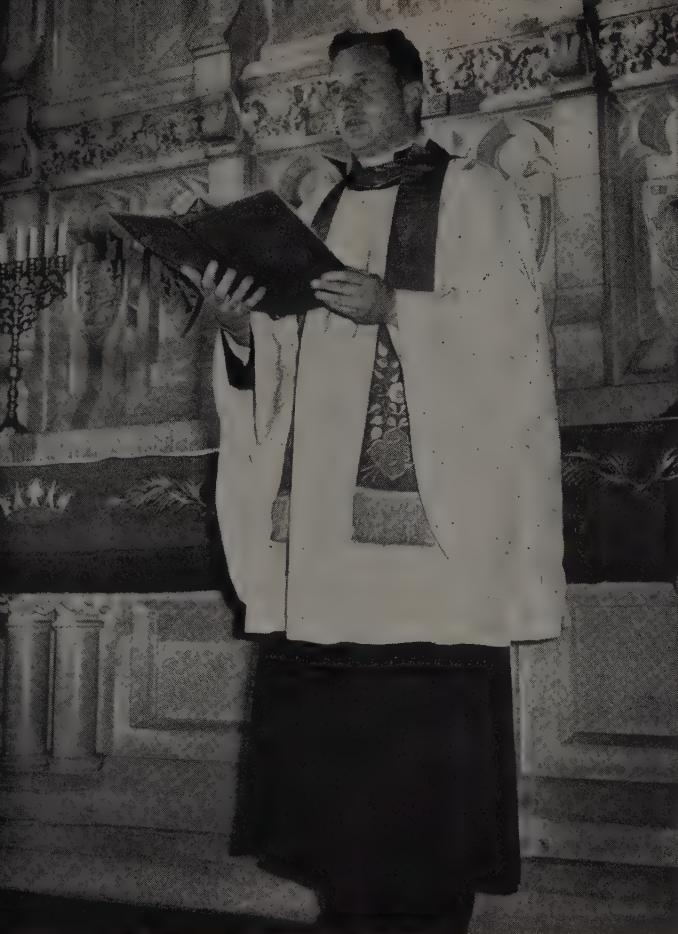
With one stop at Amalfi, I reached Medellin, where there were two baptisms and much lamenting of the fact that no service could be held. In

Medellin, the second town of the Republic of Colombia, services are held in English, but are again not satisfactory to the English-speaking people.

After touching at Turbo on my return flight, I reached Balboa having completed a loop which had touched every part of Colombia and every town of any size save one, Cali, where the people have also asked that they be given services.

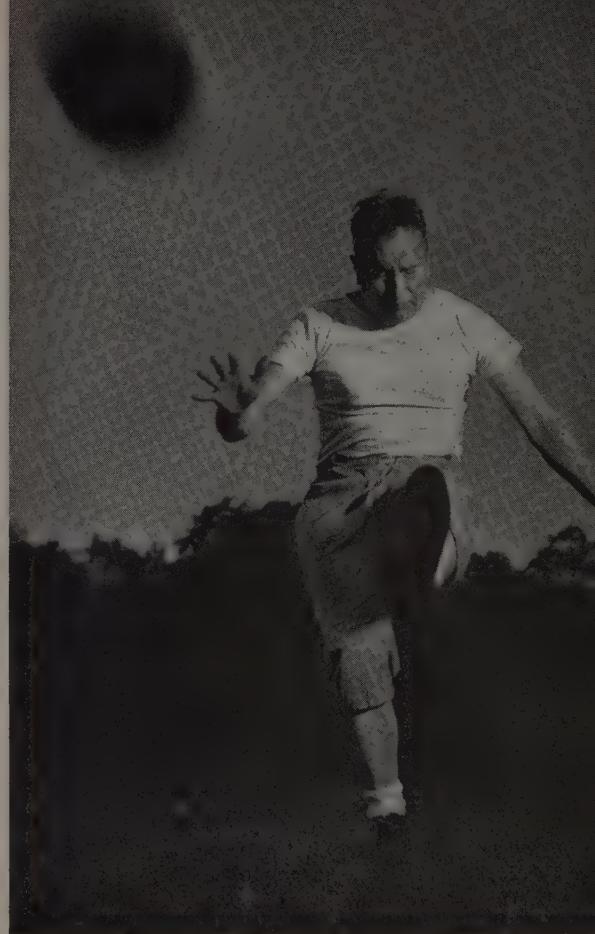
My trip was more than paid for by grateful offerings. The offerings were not emphasized and I gave the people an opportunity to send their gifts direct to Bishop Beal. The response shows that Colombia's American and British population are eager for the ministrations of the Church and are willing to bear the expense.

In every place the response was eager and the only question they were interested in was, "When are you coming again?" "Could you come for days like Christmas and Easter?" "Christmas hasn't been Christmas for many years as we have had no service!"



Look Magazine

The Rev. Arnold A. Fenton's well-known interest in sports draws many young men to his Church.



Look Magazine

Leading exponent of controlled kicking, Mr. Fenton illustrates a lesson with an accurate dropkick.

Dropkicks Open the Church's Doors

COLD, blowy Saturday afternoons this month will find the Rev. Arnold A. Fenton, rector of Christ Church, Ansonia, Conn., down on the gridiron demonstrating his own neat left-footed dropkick or watching practice with an eagle eye, checking the technique of Cornell's kickers, Brown's, or perhaps Army's.

Since 1936 Mr. Fenton has worked tirelessly with more than six hundred college and high school kickers, and has watched his pupils of controlled kicking pull through to victory in many a "squeeze-play" game.

When his own development as a back at Mercersburg Academy and at Pennsylvania University was retarded by three brain concussions, Mr. Fenton continued to work tirelessly at his

punting and retained it as a hobby. Today, past forty, he can dropkick forty yards accurately from any angle and do it blindfolded once he has the crossbar lined up. From the point-after-touchdown distance of thirteen yards, he can split the bar with forty-nine out of fifty dropkicks.

Mr. Fenton comes naturally by his avocation as one of his ancestors was Dr. Thomas Arnold, famous headmaster of England's Rugby School. His father, the Rev. John Fieldhouse Fenton, was a track and lacrosse man at Princeton in the eighties and gave his son his first football at seven.

A technicolor short of Mr. Fenton made by Paramount has had nationwide showings and on the war fronts. It contains scenes of people attending

Christ Church as well as shots on the football field. During the New York World's Fair, in 1940, he also instructed boys and demonstrated kicking at the Court of Sports.

"I am one of the few clergymen in our Church who has the privilege of moving into college student ranks in a capacity both as priest and coach," says Mr. Fenton. "It has provided religious observations that have been unique. Boys really open up to a clergyman who has an eye on sports as well as on religion. I find my work with them has definitely aided my ministry. In spite of the absence of more than one hundred boys from Christ Church who are in the Armed Forces, I have on many Sundays as many or more boys and men in church than women."



Three Lions

By
The Rt. Rev.
EVERETT H. JONES
Bishop of West Texas

T WAS a new experience to arrive at church and be greeted by an enthusiastic congregation coming out with bouquets of flowers and showering me with confetti!

This was what happened last August at the Mission of St. John the Evangelist in the little town of San Pedro Martir, on the outskirts of Mexico City. Bishop Efrain Salinas y Velasco and I had driven out the road to Cuernavaca. As we left the city behind and were about to get into the mountains, we made a short detour and were in San Pedro. The dominant building in this community is the Episcopal church, a building of adobe blocks covered with plaster and surmounted by a tower that can be seen from a mile or more in each direction. I was told the building was erected almost entirely by the manual labor of the more than four hundred devoted members in the neighborhood. They are working people, most of them very poor, but they have given generously and they love their Church.

Adjoining the church is a commodious parish house, where the Church school meets and social gatherings are held. It was in front of this building that the happy, friendly crowd had gathered awaiting our arrival. Church in Mexico is always associated with *fiesta*, a feast, and it is a time to be gay and happy. The women and children had on simple clothing, but there were rich and vivid color combinations. The men wore their white cotton work clothes. They were all smiling a sincere welcome as they brought us the roses, carnations, dahlias, daisies, and other flowers which they had grown themselves.

It was at once apparent to me that Bishop Salinas who is a man of large physical stature is also a man of large and loving heart. The people gathered about him as they would about the father of a large family. He usually towered above them, but for each of them he had a warm and friendly message. He was indeed their Father in God.

The Very Rev. José Gomez of the Cathedral of San Jose de Gracia in Mexico City, one of the ablest young

The Church Good Neighbor

leaders of the Church in Mexico, is in charge of the San Pedro Mission, and he has had much to do with its growth and development. He and his family were on hand this August Sunday morning to add their welcome. Soon, the Bishop, the Dean, and I were following the vested choir into the simple but worshipful interior of the church.

I was impressed in this service, as in the others I attended this past summer in Mexico, with the universality of the Book of Common Prayer. The prayers familiar to me in English were uttered in Spanish, the familiar hymn tunes were now accompanied by strange words. Yet I was perfectly at home in the service, and it was obvious that the deepest needs and aspirations of every person in the congregation were being expressed.

When the service was over I was told that a delegation from the nearby town of Tlalpam would like to meet me in the sacristy for a few minutes. I found a crowded roomful of women with their heads covered by *rebozos*, some with small babies bundled closely to them; men with sombreros in their hands; dark-eyed children barefoot and smiling. Their spokesman was a man who had worked for the Ford Company in Detroit for several years, now at the Ford plant in Mexico City. He spoke in broken English with great earnestness. He explained to me that all the people around him had walked some distance to the service. They did this every Sunday because they had no church in their own village. It was hard on the children to make this trip, and they needed a church of their own.

"We have now," he said, "fourteen families, with sixty baptized persons. Our village has a population of twelve thousand people, and it is growing. For \$10,000 (American money) we could build a good church like the one here. We could have a rectory and a parish house adjoining. And we could

Appeals to or Mexico

then have our own pastor. I am sure we could pay as much as half of this amount ourselves in money or labor. Won't you please ask the Home Office (*I am sure this term came from his association with the Ford Company*) if they will help us?"

The man had become so intense in his plea there were tears in his eyes before he ended. Then others in the group asked permission to speak. They spoke in Spanish and their words were translated for me by Bishop Salinas. They thanked me for coming; they expressed their love for the Church in the United States; they assured me of their prayers. And then we had to bid them all good-bye with many handshakes and a chorus of *Adios*. We must be at the Cathedral for the eleven o'clock service.

This experience helps to answer the question we often ask: Does the Episcopal Church appeal to the Latin American? I did not get to visit all our thirty-nine congregations in Mexico, but I was in enough of them to say without reservation that they love the Church; they sing the hymns with

San Pedro folk follow enthusiastic leadership of the Very Rev. José Gomez.



zeal, and they participate in services of the Prayer Book with a devotion and reverence seldom found in the United States. And I might add I have never heard the service read with more feeling and expression than when it is read by Bishop Salinas in his deep, well-modulated voice.

Another question being raised in these days is this: Should we go into a country so largely controlled by the Roman Catholic Church? I think the answer is found in the history of the Episcopal Church in Mexico. In a sense, we did not go into Mexico; we were sent for. After Benito Juarez began his reform movement in Mexican political life in 1859, there developed a strong desire for a reformed Church life. By 1864, at least 150 Mexican priests were said to be working for a thorough reform of the Church in their country. They were seeking to "combine evangelical truth with apostolic order." It was this group which appealed to the Episcopal Church in the United States for help and guidance, as the result of which we finally consecrated a bishop for them in 1879.

Since that time, the Episcopal Church in Mexico has been through many vicissitudes. Its leadership has not always been adequate for the task; the chaotic years of the Revolution from 1910 to 1920 destroyed property and scattered congregations, the restrictive laws of the Government on the one hand and the unfriendly atti-

tude of the Roman Catholic hierarchy to all other religious bodies—all these have made the going hard. But the significant thing is that the Church today, though not numerically strong, (there are less than four thousand baptized persons), is a vital group of Christian people with strong missionary and evangelical fervor, a great love for the Church in which they worship and serve, and a great faith in the contribution they can make to the fullness of Christian life in Mexico.

What of the future? As I face this question, my mind turns to our young priest in charge of St. Andrew's School, Guadalajara, and rector of Christ Church in that city. This young man is the Rev. José Flores, a recent graduate of the Church Divinity School of the Pacific at Berkeley, California, where his leadership was such that he was elected president of the student body. A consecrated, self-forgetful Christian, this young leader of the Mexican Church cares for the administrative duties of St. Andrew's and the farm attached to it, teaches several courses in the school, edits one of the two Church publications in Mexico, writes occasional tracts about the Church, and does all the priestly and pastoral work for the second largest congregation in the Mexican Church, namely, Christ Church, Guadalajara. Somehow I have faith in the future of a Church that can produce native leaders such as José Flores!

(Continued on Page 25)

Bishop Salinas, towering above most of his people, always has time for a greeting.





AROUND the World with Ruth and Jim, a chapter in Dr. McMaster's new book for teen-age Churchmen, *That's Our Church*, is printed here with the permission of both the author and the publisher, Frederick Fell, Inc. The book opens a broad and realistic vision of the place of the Church in life. "The most valuable feature of this story," says the Rev. D. A. McGregor in his Foreword, "is that it reveals an attitude of open-mindedness and of naturalness in conversation on the part of the family to the Church."

The illustrations reproduced are selected from a dozen pencil drawings done especially for *That's Our Church* by Jessie Gillespie.

Around the

By The REV

COME on, Phil," called Mother. "The dinner will be cold if we don't get started right away."

Three members of the Davis family stood around the dinner table waiting rather impatiently for the fourth. Father was busily unwrapping a package which he had brought from his office while Mother, Ruth and Jim looked on. In spite of their impatience all three were consumed with curiosity. At last Father finished his unwrapping and approached the table carrying a large sheet of paper. When he held it up the three saw that it was a map.

"What a pretty map, Daddy," exclaimed Ruth. "What's it for?"

"It looks to me like a map of the world," said Jim. "But why are all those places colored? Look, it's colored down in New Guinea and Borneo! But what do those words *A-n-g-l-i-c-a-n C-o-m-m-u-n-i-o-n* mean?"

"Don't you remember, Jim, when you were going out with Bob the other evening," replied Father, "you asked how our branch of the Holy Catholic Church was preaching the Gospel in all the world? Well, this is the picture answer! I thought that it might be easier for you and Ruth to remember the answer to your question if you

could see it on the map.* That Anglican Communion about which you ask is just the proper title of our branch of the Holy Catholic Church."

"All right," interrupted Mother. "Now that we have seen the map you can explain your picture answer as we eat and the children can examine it to their heart's content after dinner."

"It is my turn to say the Grace," announced Father. "For these and all thy mercies, O heavenly Father, make us truly thankful."

As the food was being served Father continued to answer the questions Ruth and Jim had asked.

"You will remember that Mother told you that our Episcopal Church was a daughter of the Church of England—and a daughter, by the way, who failed to take the family name. The Church of England is known as the Anglican Church."

"Why?" asked Ruth.

"You see," replied Father, "some fifteen hundred years ago the British Isles were invaded by the Angles and Saxons. As a result of that invasion Britain became known as Angleland

or England, for short. That's why the Church of England is called the Anglican Church."

"But on the map it is called the Anglican Communion," Jim protested.

"That's all right. The word communion is sometimes used instead of church. We may think of it, however, as meaning the fellowship of a group of national Churches, in this case the children of the mother Church of England."

"This is most interesting," acknowledged Mother, "but we all want to have a chance to look at the map as we talk. We cannot do that as we eat our dinner. After we have finished, let's just clear the table and then all gather in the living room to get a good look at the map." All agreed that this was the best thing to do.

As soon as dinner was over the table was cleared. In a very short time the parents joined their children in the living room. Ruth and Jim had already been examining the map. They had hung it from the mantel by putting some books on the top corners. As their parents entered Ruth was saying, "Why, the Anglican Communion is in Canada!"

"And what do you know!" exclaimed Jim. "It's in all the islands

*Copies of this map, wall size, in four colors on sturdy paper are available at thirty-five cents each from the National Council, 281 Fourth Ave., New York 10, N.Y.

of the West Indies, even in Puerto Rico and the Virgin Islands which belong to the United States."

"If you will look carefully at the color legend, young man," interrupted Father, "you will see that it is our branch of the Anglican Communion which is responsible for those islands. Any map showing the extent of the Anglican Communion must necessarily include the missions of our own Church."

"Our Episcopal Church doesn't do very much in South America," declared Mother. "Just a small part of Brazil. But Argentina and the Falkland Islands are evidently taken care of by the Church of England. Why is the

color pink along so much of the coastline instead of red?"

"The work in those sections is scattered and not well organized," retorted Father.

"Maybe the fact that the Roman Church is so strong there has something to do with it," said Mother.

"But look at Mexico," continued Father. "The Roman Church has been in Mexico even longer. Yet the Anglican Church has a growing work there. I have heard, too, that at one time not so very long ago our missionary district in Mexico was quite strong."

"Daddy, what is this place?" asked Ruth.

"That's Central America."

"And there's the Canal Zone. Our Church is there," cried Jim. "That must be an interesting place to work."

"Now let's add up the score in this part of the world," suggested Mother. "You watch to see that I name all the places where the Anglican Communion is at work. Alaska, Canada, West Indies, Bermudas, Bahamas, Mexico, Central America, Canal Zone, Brazil, Argentina, Falkland Islands and many other parts of South America. In all these places the Anglican Communion has planted the seed of the Kingdom and is doing its best to help the seed to grow and spread."

"Why, Mother," exclaimed Ruth, "you forgot one of the most important places of all: the United States."

"So I did," acknowledged Mother. "But that reminds me of something. In adding up the score we must remember that other Churches are also at work in these same places just as they are in the United States. And in many cases they are all working together much in the same way as they do here in this country."

"And look at Africa!" exclaimed Jim. "From North Africa and Egypt to Capetown! Even on Madagascar! And Zanzibar! And our own Church in Liberia! I wonder why the Anglican Communion is so interested in Africa?"

"I can't prove this," replied Father, "but my guess is that much of the interest is due to the work of a man who lived within the last hundred years. His name was David Livingstone. He went to Africa to preach the Gospel but he stayed to discover the great central parts which were unknown to white men. He and an American newspaper man named Stanley aroused a world-wide interest in the people of Africa. Even though the Church of England had been at work in Africa long before this, David Livingstone's discoveries encouraged greater missionary efforts."

While Father was talking about Livingstone, Ruth had been examining the map carefully. Suddenly she cried out in great excitement.

"Why, the Anglican Church is at work in Jerusalem! I know that name. We have just finished a unit on the

World with Ruth and Jim

VERNON C. McMASTER, S.T.D.



J.G.

Around the World---continued

Bible in our Sunday school class. That's where the Temple was and Jesus was nailed to the cross on a hill nearby."

"And in Iran too," chimed in Mother. "Only we used to call that country, Persia."

"India, Burma, Ceylon," added Jim.

"Even down in Singapore," said Father, "though that isn't strange. Notice how the Anglican Communion in China has its own color and its own name, Chung Hua Sheng Kung Hui, which, I am told, means the Holy Catholic Church of China. Leave it to the Chinese to do things right!"

"There is something very interesting about the national branches of the Holy Catholic Church," commented Father. "I learned about it when our Laymen's League was studying the missionary work of our Church. That's where I discovered this map, by the way. In China the Church of England, the Church of England in Canada and our Protestant Episcopal Church have been working side by side. The field has been divided so that each may have a place of its own to work."

"Evidently Korea, or Chosen as it is now called, is the only other field of the Anglican Communion's work in northeastern Asia," observed Mother.

"But, look!" exclaimed Jim. "Our Church is right down there where all the fighting was going on with the Japanese. The Philippines, Borneo, The Solomons, and New Guinea! I'll bet it was some of the Anglicans who

saved our aviators and soldiers!"

"You win," replied Father. "That's another good result of our missionary work."

"And then there are the Fiji Islands, Tasmania, New Zealand, and Australia," said Mother.

"I see one other place," exclaimed Jim, "that was right in the war—the Hawaiian Islands."

"And don't forget," insisted Father, "that there are branches of the Anglican Communion in Scotland, Ireland, and Wales. Our own Episcopal Church owes much to the Scottish Church."

For a while the whole family stood silently looking at the map. Finally Jim said very thoughtfully, "What a big farm the Anglican Communion has! I don't see how it can take care of it all by itself."

"That's just the point," declared Father. "It cannot take care of it all by itself—and it doesn't. The Anglican Communion just makes the way for God to work."

"But, Daddy," asked Ruth, "how does the Church open the way for God? We are a part of the Anglican Communion but we don't go to Jerusalem or anywhere else to open the way. Who goes and what do we do about it?"

"We help in many ways," responded Father. "We work hard to make our own parish strong to do God's work right here in our own town. Every strong parish takes care of itself and in addition has something extra for the

Anglican Communion to use in other lands."

"What is the extra?" asked Ruth.

"Take your Jerusalem, for example. Every Good Friday Episcopalians all over the United States make an offering for the work in Jerusalem. That money is used to send an American priest to work with the English bishop there. We help in similar ways in other parts of the world."

"Oh, I see now," exclaimed Jim. "We raise money to pay people to go!"

"Not exactly that," replied Father. "We provide the money to *send* bishops, priests, doctors, nurses, teachers, and others to open the way for God in far-off places. We work on God's farm right here and provide for others to tend God's farms among other peoples."

"That makes our parish very important, doesn't it?" declared Jim. "I'm glad Sis asked that question. I was wondering too what we had to do with all this world-wide business."

"Now, you see," Mother added, "that if we don't do our work right here the big world-wide Church can't do its work either."

"Yes, our parish is very important," agreed Father, "because it helps the Anglican Communion to bring many people like ourselves into a great world-wide fellowship. Using the same three books, having the same kind of worship, we recognize our fellowship with one another."

"This map has certainly taught us a lot," affirmed Ruth. "Now I'll always remember about the Anglican Communion."

CHAPLAIN Frank L. Titus believes in doing young people's work no matter where he is, nor how busy he is kept by the usual duties of an Army chaplain. A young people's conference in the Pacific organized by him during off hours brought to-

gether nearly one hundred young men and women representing all the races of the Central Pacific: Korean, Filipino, Chinese, Hawaiian, Japanese; ninety per cent from Buddhist backgrounds. Many made their first profession of Christianity.



Great Composers of Religious Music

DO YOU KNOW THEIR FIRST NAMES?

Turn to page 26 for answers.



1. MENDELSSOHN



2. LUTHER



3. HANDEL



4. BEETHOVEN



Many Jamaicans are trained Churchmen.

HUNGRY and tired, but with a dogged determination to fail none of his boys, a saintly, white-haired man entered the barracks of some eighty Jamaican laborers. It was after ten o'clock and many of them had gone to bed, as they had to be in the fields by five. A small group, who were still up reading and writing, urged him to go ahead and lead them in singing some hymns, and to say a few prayers before they, too, retired. As the rich baritone and tenor voices rose in joyful singing, and smiles broke across the singers' jet-black faces, those above awoke to listen. In five minutes seventy-six pajama-clad young men were downstairs to take part in the service which lasted an hour.

The Rev. L. B. Hastings, their chaplain, and rector of St. John's Church, Milwaukee, is doing an unusual piece of war work on the home front in taking the Church to an increasingly large number of Jamaicans and Barbadians working in Wisconsin. Most of the men are Church of England members, and therefore a direct responsibility of the Episcopal Church.

"This thing has grown like Topsy," says Mr. Hastings of his work undertaken at his own initiative but with the wholehearted encouragement of his congregation. Members of one laboring group tell him of others who would like services, and as groups break up and move to different locations new re-

British West Indians

ST. JOHN'S, MILWAUKEE, IS CENTER OF

sponsibilities are born. At one time when Mr. Hastings was almost overcome by the magnitude of the opportunity he said, "I am almost afraid to go beyond the city limits for fear I will find others without the Church."

In June 1943, Mr. Hastings held the first services for two groups of Jamaicans who had been brought to his attention. Now he has ten such groups within a radius of fifty miles from Milwaukee. "We have a very informal service with lots of singing," he says, "and have Holy Communion once a month. I give them a simple type of sermon—a lot of fire and pep."

He devotes weekday nights to social service, hospital calls, and tries to visit one or two groups socially each week. These carefully selected men from the British West Indies, uprooted and far from their homes and families, have met many difficulties in adjusting themselves to their new environment. When their morale reaches its ebb tide, when they wish to transfer to another location, when they are dissatisfied with farm wages and want to go into factory

work, when they are lonely and discouraged, or when they just complain about their food, it is their Chaplain who reminds them, "You are doing a splendid piece of work. This we hear from the men who employ you. Keep up this record. We realize you are far from home, isolated, and that 'all work makes Jack a dull boy.' You are a part of the Armed Forces who are getting food over to our boys. . . . Your men and our men could not be adequately fed if it were not for your efforts. Consider yourselves Soldiers of the Soil."

As Number One Morale Builder, Mr. Hastings sees that his boys have athletic equipment, candy, cookies, cigarettes, popcorn, Prayer Books, hymnals, and magazines to cheer their free hours. Last year he distributed more than one thousand magazines and many packs of playing cards.

In stressing the need for these articles, Mr. Hastings says, "The only reading matter they get is from my efforts to pick up magazines and books. These men work seven days a week,

The Rev. L. B. Hastings (with dark glasses) brings spiritual and material comfort to hundreds of lonely Jamaican and Barbadian laborers in Wisconsin.



Are Soldiers of Soil

MISSION TO JAMAICANS, BARBADIANS

ten to fourteen hours. They love to sing. After one service I started to pack up my few copies of the *Wayside Hymnal*, but they pleaded with me to leave them, and, of course, I did not have enough to go around, as my group numbers more than two hundred. Since I left the hymnals, I understand they start singing hymns when they get up at four o'clock until they go to breakfast at five and then go to the farms at six."

The Forward Movement Commission has provided copies of *Forward—day by day*, the *Wayside Hymnal*, the Prayer Book, stationery, and pencils. The American Bible Society is furnishing each man with a New Testament, and employers are helping in other ways.

Residents in the centers where the Jamaicans and Barbadians are working also have helped to make their stay pleasant. When the group at Fredonia was without cooking facilities, wives of American Legionnaires volunteered to prepare their meals at the Legion Dugout. Learning that some of the men

had just done their week's wash, the women offered to do their mending. When the men came in from the summer's work last year, St. John's Victory Guild had a breakfast for them. This year Mr. Hastings secured the co-operation of the truck farmers so that 140 men were able to meet at St. John's for an afternoon service. A dinner and band concert completed the day which was declared a great success. Some of the men were unable to attend because they lacked proper shoes and clothing, but 250 were present at the next service in September. St. John's is planning to continue these joint services once a month.

St. John's is a busy center for Mr. Hastings' extra-curricular work. He has groups in North Cape, thirty-six miles southwest of Milwaukee, where the men are "much isolated and poorly housed"; a group at Weiss's on Route 100; one at Rowan's at Honey Creek, and another at Tehan near the air base, all south of Milwaukee. North of Milwaukee, in the Diocese of Fond du Lac, he has groups at Germantown,

Soldiers of the Soil. Jamaican, Barbadian laborers ready for snapping corn (below) have sacrificed comforts and privileges of their normal island life to help the war effort.



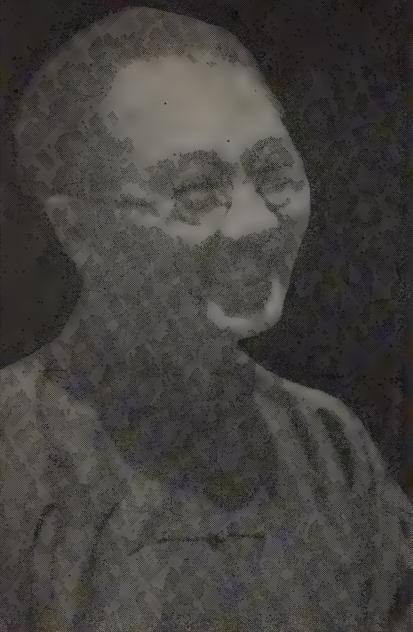
Canners work hard to save crops.

many of whom have recently been moved to Racine, Cedarburg, Jackson, and Belgium. The recent addition of twenty Churchmen at Adele and ninety at Theresa complete the list of the ten stations which Mr. Hastings travels about 1,600 miles a month to visit.

This work has won diocesan and national aid. Bishop B. F. P. Ivins of Milwaukee has set aside a discretionary fund, and the National Council's Committee on Work in War Industry Areas has assured Mr. Hastings of enough funds to cover expenses. The Army and Navy Commission of the diocese expresses its high approval through its chairman, the Rev. G. Clarence Lund, who says in stressing the significance of this home defense work:

"There can be no more important way of demonstrating the brotherhood of man than in making sure that these natives of other countries carry home with them a good impression of the United States. Since they have no constructive social contacts in this country whatever, except for the spiritual and social refreshment arranged for them by Mr. Hastings, I can conceive of no finer way for Churchmen to serve this cause than to give him their fullest support."

• • •
The Missionary District of the Panama Canal Zone is twenty-five years old. Communicants have trebled.



Shensi's valiant Bishop Shen Tzu-kao.



Bishop's mother was a Bible woman like these who carry on in face of the invader.

Shensi's Missionary Bi

S H E N T Z U - K A O F O S T E R S T W E N T I E T H C E N T U R Y

THE story of T. K. Shen and the Church in Shensi, northwestern China, dates from the seventh century but for current readers the most exciting part is the past seven years, and the most immediate news is hardly more than seven days old as FORTH goes to press. Bishop Shen, whose many friends have been concerned for his welfare in that troubled region, has just been reported safe in Chengtu, his withdrawal from Shensi apparently due to political necessities rather than to physical danger.

As bishop of the Chinese Church's own "home mission field," the Province of Shensi, he has his home in Sian. His diocesan boundaries include about half the area now occupied by China's famous "Red Army."

Shen Tzu-kao, to use his Chinese name, is one of China's brilliant men, and one of the Church's fine leaders. His mother was for many years a Bible woman in Wusih. Her son attended Church schools, Soochow Academy and St. John's University and Theological School, Shanghai. Directly after his ordination in 1917, he went to the Church of the Triumphant Way in Nanking and continued there until elected bishop in 1934.

One of Mr. Shen's earliest interests was the development of Christian art for China. He with two interested American friends started St. Luke's

Studio in Nanking and encouraged a young Churchman artist, Hsu San-ch'un, to paint Christian pictures in Chinese terms. Many Americans later became familiar with his Christmas cards, completely Christian and completely Chinese.

Mr. Shen went to England in 1928, studying theology at Oxford for two semesters and at Cambridge for one. He also enrolled in an art school, and attended a Festival of Church Art in London where he read a paper on the beginnings of Christian art in China. On his way home, Mr. Shen visited France, Italy, the Holy Land, and the United States. After forty-eight hours in New York, a friend mentioned some of the less-known art treasures he might like to see, such as the St. Gaudens statue of Farragut, La Farge's painting in the Church of the Ascension, the Sorolla paintings in the Hispanic Museum. It was characteristic of Mr. Shen that he had already seen them all.

Returning to Nanking, he served the next triennium as chairman of the Chinese Church's House of Deputies, and then the Church sent him off as its first missionary bishop. His wife went with him, leaving their several small children to continue in school.

Mrs. Shen, daughter of a Bible

woman, is a graduate of St. Mary's Hall, Shanghai, and a former teacher at St. Faith's School, Yangchow. Capable, charming, and devoted, she was a strong leader during the years in Nanking and has been the Bishop's constant aid. He sent her away from Sian to Chengtu when the war approached Shensi in 1938, and until his recent arrival in Chengtu they had been separated for more than five years.

The mission in Sian was eighteen years old when Bishop Shen went there. The Chinese Church at its second triennial synod, in 1915, had determined to open its first mission field immediately, to be staffed and supported wholly by Chinese offerings, and to send a bishop there as soon as an endowment fund was in hand. A small staff of volunteers, men and women, started work at Sian in 1916 and held on through extraordinary difficulties of civil war, siege, drought, famine, and disease. The Sian Mission helped to care for ten thousand people but two and a half million died of starvation in Shensi that first winter. Country people pulled down their little houses and dragged the timbers into the city to exchange for food.

In spite of all discouragements, the mission grew for ten years. To remind



Nestorian cross decorated gateway, Holy Cross Church, Sian, now destroyed by bombs.



Mrs. Shen is her husband's constant aide.

Top Pioneers on Frontier

MISSION IN LAND OF ANCIENT NESTORIANS

and stimulate contributors, Archie Tsen, the layman whose death from typhus has lately deprived the Chinese mission of one of its first and best supporters, asked a delegation of laymen to visit the mission at their own expense so that they could report to others. Three laymen and two clergy made the journey, arriving on a mail truck, Mr. Tsen perched on the top bag of mail. They stayed ten days and encouraged the little staff greatly. Though numbers were small the Church felt that a bishop should be in residence, not only to shepherd the existing flock but to strengthen and extend the life of the Church in that great northwestern province where missionaries were (and still are) few. Again through Mr. Tsen's tireless enthusiasm, more than the stated minimum for an endowment was secured. Bishop Shen was elected, his consecration taking place in All Saints' Church, Shanghai, on June 10, 1934. He was the sixth Chinese bishop in the Anglican Communion, the others being assistants in various dioceses.

Foreign friends have contributed to the work in Shensi from time to time but the chief support has come from the twelve dioceses of the Chinese Church. The one notable gift from abroad was the thank offering taken

in 1928 at a service marking the thirteen-hundredth anniversary of York Minster. The English Church people designated their offering for Sian in memory of the Nestorian missionaries who lived and died in Shensi thirteen centuries before.

The Provinces of Shensi and Kansu are the ancient center of Chinese history, art, and romance, the cradle of Chinese civilization. The old silk road, one-time highway between Europe and Asia, traverses the region, past the shores of the black lake mentioned by Chaucer. It was at Sian, the capital city, that the Nestorians, missionaries of the ancient Church of the East, left the record of their early work. The Nestorian tablet, which stands outside the city (unless recent bombs have laid it low) records in Syriac the names of the missionary priests from Mesopotamia who served in Shensi in the eighth century. The tablet was erected in 781, later lost, and then rediscovered in 1625 by Jesuit missionaries. From the seventh to the fourteenth centuries the Eastern Church carried its missionary conquest across Asia to Peking.

The current war, disrupting communications and shifting so much of the Church's work to new areas, has meant interrupted support for the

twentieth century mission, and this plus inflation have made life difficult for Bishop Shen and his helpers.

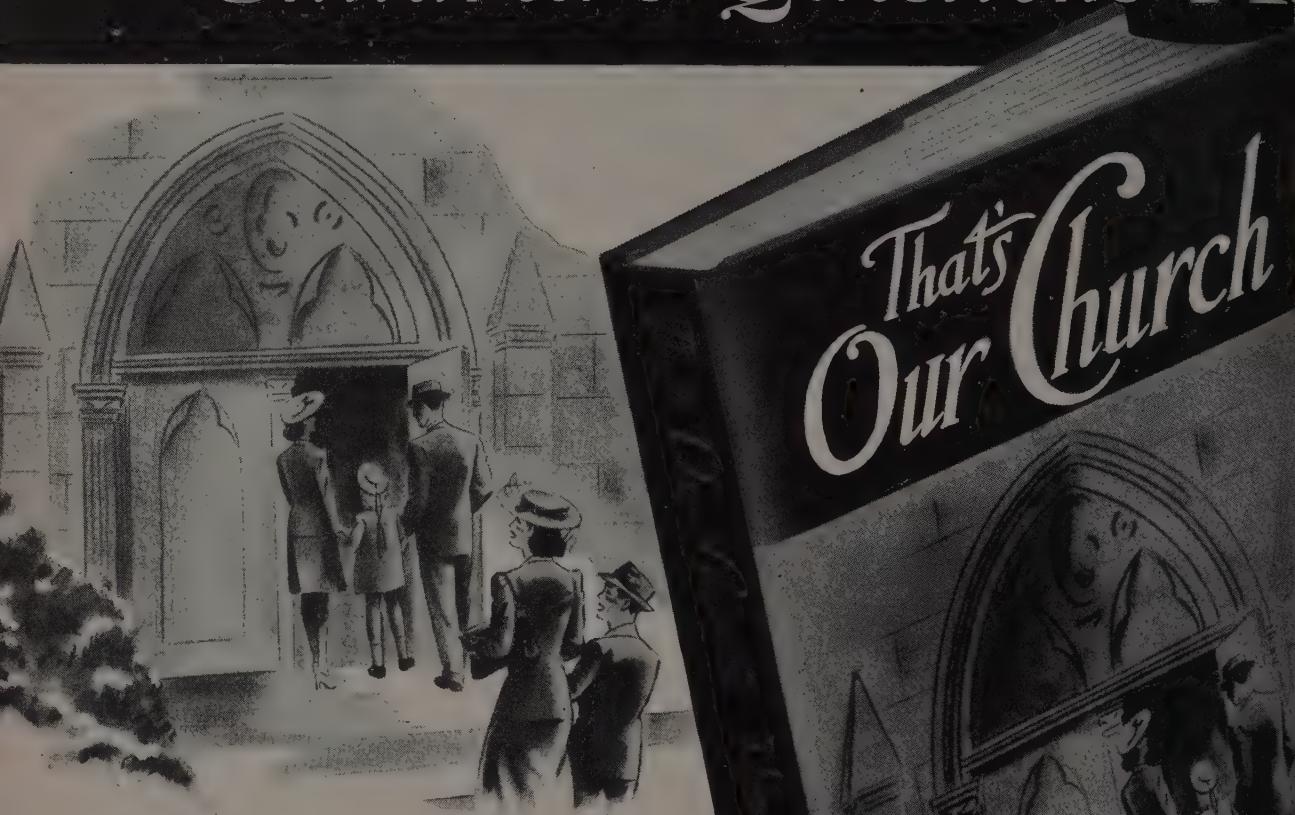
Bishop Shen's church, built in 1935, was destroyed in March, 1939, when some twenty-three bombs fell on it. The school and the Bishop's house were partly destroyed. In February, 1941, feeling it essential to attend a meeting of the House of Bishops in Shanghai, Bishop Shen made a perilous journey through the lines, arriving in Shanghai disguised by a beard.

His most recent letter to get through from Sian seemed troubled chiefly by the fact that high costs had cut down his visits to his country stations. "The annual budget for my travel used to be \$100. Now a single trip to a country station only twenty miles away costs more than \$1,000 by mule cart. I resort to my bicycle but I am not too proficient in cycling in hilly country."

"I do not need to tell you," he adds, "what hardships my fellow workers have had during these seven years of war. The work has suffered, the people have been neglected, and the churches are not growing as they should." He is still a pioneer missionary bishop and his field, reaching up to Mongolia and out toward Tibet, is still a missionary frontier.

This is the sixth in a special series of articles on outstanding Christian Leaders in China Today.

The One Book That Answers Children's Questions About



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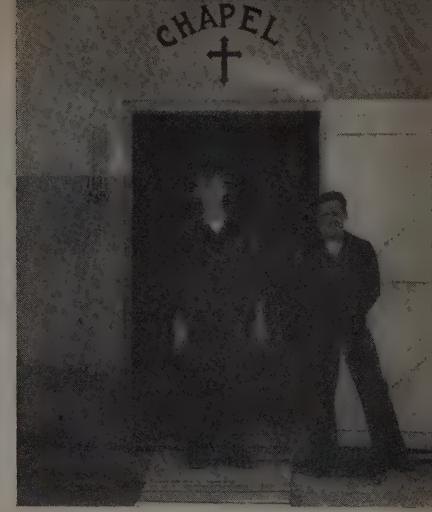


A Yank's bargaining prowess gets workout.

Navy Chaplain

Converts Camel

Barn Into Chapel



Entrance to chapel is four-foot stable door.

RESOURCEFUL Navy chaplains have transformed many kinds of buildings into chapels from grass huts to store buildings. Lieut. Lynde E. May III, rector of St. Andrew's, Yonkers, N.Y., and his Roman Catholic colleague, found no facilities for worship in the African port in which they were stationed last December, so they commandeered a deserted camel barn, formerly used "for mooring the ships of the desert" and soon made it "shipshape."

The chapel, seventy-odd feet long, only twenty-two feet wide, and sixteen feet high formerly accommodated twenty camels. Now more than 130 men crowd it for services "depending upon how hot the stove is and the leaks in the roof," according to Chaplain May. Wrought-iron mangers which underwent a refined paint job extend the full length of the "starboard bulkhead" with feed bins below.

"The barn was first emptied and thoroughly swabbed down by an assigned general work detail. Next the bulkheads were painted a soft putty gray seven feet up from the deck," describes Chaplain May in vivid Navy metaphor. "The remaining bulkheads and overhead are flat white. This was done by seamen voluntarily in their precious liberty time, and much of the construction work was contributed by Seabees stationed here. The benches were made immediately and the antiquated French lighting system changed into soft indirect lighting. All the dark walnut wooden furnishings, mostly scrap wood, were made by the port carpenter. The Chi-Rho and cross are wood, covered with aluminum paint. The draperies are green monks' cloth."

Empty shell cases were utilized for altar vases in which African wild flowers, "native weeds but beautiful," were placed.

"One of our artists, Seabee L. L. Spitzer, CM2c, of New York, painted us a 7' x 42" altar piece on heavy Navy hammock canvas, using ordinary household paint. It depicts our Lord with hand upraised in blessing over a patrol craft battling heavy seas. It is a masterpiece and symbolically portrays the blessing of God upon all who go down to the sea in ships. A Prayer Desk, Communion rail that will receive ten men, a lectern, and a portable organ, the gift of B'nai B'rith and which was first used at a service of thanksgiving for men who had been rescued at sea, complete our furnishings. A choir under the direction of Chaplain's Assistant Paul Peterson, Sp(W)2c, is an important addition to the atmosphere of worship. With the use of colors, linens, and my silver Communion set we believe we have created one of the most beautiful places of worship in all North Africa."

Symbolic painting by Seabee member dominates chapel, now one of the most beautiful places of worship in North Africa.



The Rev. L. E. May (second from right) is frequent visitor at enlisted men's headquarters where letterwriting fills free hours.

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Good Neighbor Mexico

(Continued from Page 13)

But José Flores needs help. His health is showing the strain of his too numerous duties. He is too valuable to be allowed to overwork. The two pillars of the future Church in Mexico are *Casa Hooker* in Mexico City, with the *Escuela Progreso* adjoining it as a training center for girls, and St. Andrew's in Guadalajara as a training center for boys and a recruiting ground for the ministry. Both pillars need greater financial reinforcement, and St. Andrew's desperately needs a larger staff, possibly including one or two lay workers from the United States.

Of course, the future of the Church in Mexico is bound up with the future character of the Mexican Government. Here again the recent history has been a turbulent one. The picture is still confused. But there is ample reason for good hope. Far-reaching social reforms, especially in education, have been introduced and have made good progress. There has been great development in the construction of highways and airfields, in industrial life, and in financial stability. The present Government has a more tolerant attitude toward the Church and its work. The Good Neighbor Policy has brought many good results.

• • •

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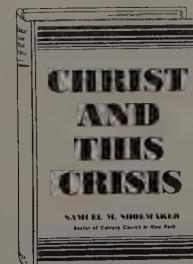
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Answers to Quiz on Page 17

● 1. FELIX Mendelssohn - B a r - tholdi, born 1809 at Hamburg, died 1847 at Leipzig. He wrote many motets, hymns, cantatas, oratorios. Best known religious work: *Elijah* Oratorio.

● 2. MARTIN Luther, born 1488 at Eisleben, died 1546 at Eisleben. He wrote many hymns of the early Protestantism. Best known religious work: *A Mighty Fortress is Our God*.

● 3. GEORGE FREDERICK Handel, born 1685 at Halle, died 1759 at London. He wrote twenty-six oratorios and several Te Deums. Best known religious work: *Messiah*.

● 4. LUDWIG van Beethoven, born 1770 at Bonn, died 1827 at Vienna. He wrote many masses, cantatas, and canons. Best known religious work: *Missa Solemnis*.

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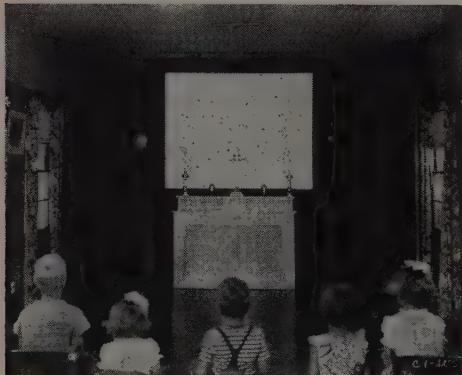
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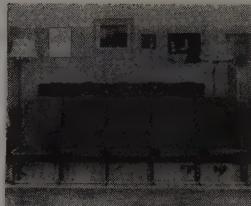
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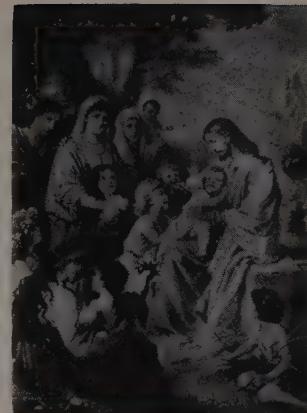
Brazilian Church Combats Illiteracy

COMBATTING illiteracy was declared to be a function of the Church in Brazil by Churchmen attending a series of regional conferences held in Sao Paulo, Londrina, Rio de Janeiro, Bagé, Pelotas and Porto Alegre. The method recommended is that each parish shall set up a free night school.

Brotherhood of St. Andrew members of Trinity Church, Porto Alegre, Brazil, are doing active missionary work. With their rector, the Rev. Jesse Appel, and seminary student Agostinho Soria, the Brotherhood men went to Gravatai, held services and gathered many scattered communists and others whom they hope to interest in the Church.

In Bagé, the Rev. Antonio J. Guedes of the Church of the Crucified, has organized a "Sisterhood of the Holy Cross" "to direct more efficiently the activities of women in the parish." The new Order "has the same rules and orientation as the Brotherhood of St. Andrew."

The Church of the Crucified, Bagé, is one of two more missions in the Mis-



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sionary District of Southern Brazil to become independent parishes. The other is St. Andrew's in Valparaiso. St. Andrew's is the first of the Japanese missions in the State of Sao Paulo to become self-sustaining.

LIBERIAN laborers lifting a dangerously ill leper woman out of a canoe in the moonlight, recently, was the opening of a dramatic scene at St. Timothy's Hospital, Cape Mount, Liberia. The hospital, while awaiting the arrival of Dr. Frank Mears, was fortunate in having the services of R.A.F. doctors, who, on their visits to nearby bases, have given generously of their spare time to care for mission patients. A R.A.F. surgeon on a recent visit to the leper colony at Cape Mount found a woman who needed an operation. At his request the woman was brought in to the hospital during the night, and he operated the next day. Thomas Haines, the chief dresser at St. Timothy's and in the leper colony, gave the doctor valuable assistance during the successful operation.



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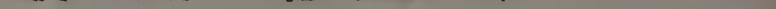
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UNDER OUR READING LAMP



EVERYONE who reads Bishop Jones's article in this issue (pp. 12-13) will want to know more about Mexico. Probably the best modern book on this subject is Hudson Strode's *Timeless Mexico* (New York, Harcourt Brace, \$3.50). An able and authoritative book, *Timeless Mexico* is a brilliant one volume history from the legendary founding of the Aztec empire until the summer of 1944. Mr. Strode, a professor in the University of Alabama, established, through his earlier books *The Pageant of Cuba* and *South by Thunderbird*, a reputation as an able interpreter of other nations. *Timeless Mexico* in which he has exercised rare judgment in the selection of materials enhances this reputation and gives the Big Neighbor of the North a sympathetic interpretation of the Good Neighbor, Mexico.

IN recent months Churchmen undoubtedly helped keep Joseph C. Grew's *Ten Years in Japan* (New York, Simon Shuster, \$3.75) on best

seller lists. Although intercourse between Christians of America and Japan necessarily came to an abrupt end with the outbreak of war there is every reason to believe that the Japanese Church is going on in these trying days and that when peace comes some Christian fellowship will be resumed. In the meantime it is imperative that Americans come to understand better Japan and the Japanese. An important aid in this process is Ambassador Grew's book. In his Foreword Mr. Grew writes: "This book aims to present a more accurately focused view of Japan than is now widely held, for only through a correct conception of that country and its people can we approach with intelligence the difficult problems which will have to be solved after our military victory is complete.

... There are many Japanese today who did not want war and who did everything in their power to restrain the military extremists from their headlong and suicidal aggressions. In the heat and prejudice of war some will deny that there can be any good elements among the Japanese people. Yet those critics will not have known personally those Japanese who were bitterly opposed to war; who courageously but futilely ran the gravest dangers ... in their efforts to ... halt the tidal wave of insane military megalomania."

Churchmen, too, will be interested in Mr. Grew's references to the Episcopal Church—the visit of Bishop Perry to Japan, Bishop Reifsneider, Dr. Teusler—and his addresses at the opening of St. Luke's International Medical Center and other occasions.

LIBRARY shelves, at least in theological seminaries, are heavy with histories of the Church but not until Walter H. Stowe's *The Episcopal Church: A Miniature History* (Philadelphia, Church Historical Society, 25c; 5 copies \$1) was published was there

(Continued on Page 35)

FORTH—November, 1944

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CHURCHMEN in the NEWS



George Whitney, New York financier and junior warden in Westbury, Long Island.

HERE was a momentary lull of conversation at the closely packed tables in Chinatown's old Port Arthur restaurant as George Whitney, president of J. P. Morgan & Company, and junior warden of the Church of the Advent, Westbury, Long Island, pushed his chair back from the long speakers' table. In his soft-spoken voice the tall, white-haired financier extended the thanks of the United China Relief organization to Clifton Fadiman, radio's favorite master of ceremonies, for supplying the Voice in its new film, *Here Is China*. This was one of Mr. Whitney's first official acts after his election as vice-chairman of United China Relief.

Like other members of that organization, who have a keen interest in China because of past associations or because of their admiration for the people of that country, Mr. Whitney had previously served it as treasurer of the Citizens' Committee which arranged the Madison Square Garden meeting that welcomed Madame Chiang Kai-shek to New York a year ago. He was also honorary chairman of the Greater New York City Committee of United China Relief in 1943.

Mr. Whitney also has a long record of years of service to his Church. Born in Boston, he was confirmed by Bishop

William Lawrence in 1902 during his schooldays at Groton. Graduating from Harvard, he began in 1907 his very successful business career with Kidder, Peabody & Company. "About thirty years ago I became a member of the parish of the Church of the Advent, Westbury, to which I have continued to belong ever since," says Mr. Whitney. "I was elected a vestryman about ten years ago, and four years ago became the junior warden of this church in which I was married, and in which my four children were baptized and my two daughters married."

• • •

Leader of Fraternal Order

A DISTINGUISHED scholar, journalist, author, member of the American Diplomatic Corps, Fellow of the Royal Geographic Society, authority on international trade, Dr. Robert South Barrett is a leader in two of the world's largest fraternal orders. Recently he was unanimously elected Grand Exalted Ruler, the highest office in the order of Elks. A friend has said of him: "Humble, as are the learned, Dr. Barrett is first a man of God, then a

(Continued on next page)

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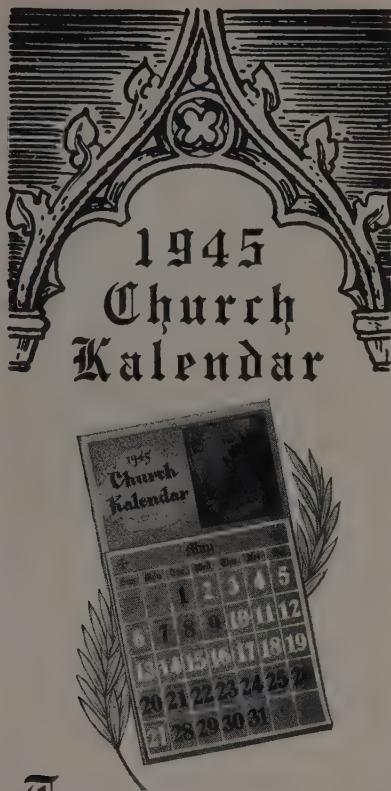
brother to his fellow men." As head of the Elks, he is uniquely equipped to guide the comprehensive rehabilitation program designed to assist the returning serviceman, which was set in motion coincident with his election.

He also has had the distinction of being Worshipful Master in direct line after George Washington, and first Master of the Alexandria-Washington Lodge of Masons.

Dr. Barrett, son of the Rev. Robert South Barrett, at one time rector of Christ Church, Richmond, Va., is active in his diocese and, since 1931, has been treasurer of the Commission on World Conference on Faith and Order.

Outstanding among his many activities is Dr. Barrett's interest in the Florence Crittenton Mission, founded by his mother and of which he has been president since 1925. His philanthropies are well known in his native State of Virginia: in Richmond, he built the Children's Hospital; at Bedford, the Harper Memorial Auditorium; in Alexandria, the Public Library and the Boys' Club. A scholarship fund established in honor of his mother assists hundreds of young women in their pursuit of professional careers.

A graduate of the George Washington University and the University of the South, he began his journalistic career in Mexico as editor and publisher of the Mexico City *Daily Record* and its Spanish edition, *La Prensa*. On his return to the United States he was



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CHURCHMEN---continued

Washington correspondent for several Latin American newspapers and editor and publisher of America's oldest daily newspaper, *The Alexandria Gazette*.

As Federal Trade Commissioner, United States Department of Commerce, in 1916, Dr. Barrett traveled in every country of Central and South America. A year later he was appointed Commercial Attaché of the American Embassy in Argentina and a member of the Legation in Uruguay and Paraguay. His experiences in Good Neighbor lands are reflected in his books on Mexico and South America.

Dr. Barrett's interest in South American problems was allowed even wider scope in 1919 when he became vice-president of the international banking firm of Portalis & Company, Ltd., with offices in Buenos Aires, Paris, London, and New York.

• • •

Welcomes Wounded. Serving the wounded rushed home from overseas is the important work being done by Mrs. Helen Thirwald, daughter of the Rev. Oliver S. Newell of St. John's Church, Yonkers, N.Y., in her capacity as Field Director of the American Red Cross at Halloran General Hospital, Staten Island, N.Y., one of the largest Army hospitals in the United States.

• • •

Financier. Mrs. Frank P. Dixon of the Church of the Holy Spirit, Lake Forest, Ill., is the new chairman of the woman's division of the War Finance Committee of Illinois. She is a member of the board of the Church Mission of Help, and was a trustee of the diocesan Centenary Fund in 1935 as well as in charge of the woman's division of the debt retirement campaign of the diocesan Laymen's Association in 1940.

• • •

Special Abilities. Honors recently have come to National Council officers in recognition of their achievements. The Rev. Almon R. Pepper has been elected to the Board of Trustees of the National Child Labor Committee and to the Board of the War Prisoners' Aid of the International Y.M.C.A. Miss Ellen B. Gammack, personnel secretary, Woman's Auxiliary, has been elected to the executive committee of the Church Congress.



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Korean Vicar Celebrates Communion on Saipan

The first communion service on Saipan in three years was held by the Rev. Noah K. Cho, vicar of St. Luke's Korean Church, Honolulu, T.H., after he accompanied Allied troops in the invasion and occupation of the island.

"It was a very clear and calm morning," he writes. "Many Chamorro men were out working, but the wounded men, women, and children attended the service. I had to borrow a chalice and paten from one of our chaplains and my vestments from a Roman Catholic chaplain. The altar was built by some Koreans (Mr. Cho is of Korean extraction). I made a short address, trying to introduce Christianity to many of them and to tell them of the situation of Korea and the world.

"Among those present at the service were a senior warden from California and Mr. and Mrs. Nakamura who were members of the Nippon Sei Ko Kwai. Mrs. Nakamura is a graduate of St. Agnes' School, Kyoto, and was confirmed by Bishop Shirley H. Nichols.

"Saipan is a land of flies, mosquitoes, no fresh vegetables, milk, or good water. The people are practically all pagan, yet they show great interest in Christian missionary work. When I left, the 1,400 Koreans cried and begged me to stay with them and to help them spiritually."

Chaplain Cho who served as interpreter with the Navy Intelligence Department was attached to the Fourth Marine Division as he is able to speak both Japanese and Korean. Besides acting as an interpreter, he served as social worker, ministering to the Japanese and Okinawas, as well as to the Koreans, on Saipan.

All Out for FORTH

An increasing number of parishes are finding FORTH essential to a well-rounded knowledge of the Church at work today. The Church of St. John-in-the-Wilderness, White Bear Lake, Minn.; St. Matthew's, Worcester, Mass.; Trinity, Atchison, Kan., and St. John's, Detroit, Mich., are recent additions to the one hundred per cent Vestry Honor Roll.



ONE OF NINETEEN



THE sun never sets on the members of the Young family of Doylestown, Pennsylvania. Pvt. Thelma A. Young, WAC staff car driver and daughter of the late Rev. Elmer W. Young, once rector of an Episcopal church in Philadelphia, is the nineteenth member of the family to enter the Armed Forces. Five have given their lives and of the fourteen surviving members of this Episcopal family nine are on active duty overseas while the remaining five are still in the United States.

Churchmen Overseas

FRIENDLY and long-distance rivalry goes on among the missionary districts overseas as to which has the largest numbers of baptized persons and communicants. Present records show:

Baptized: Haiti, 30,000; Cuba, 24,000; Panama Canal Zone, 21,000; Philippine Islands, 21,000; Puerto Rico, 14,000.

Communicants: Haiti, 10,000; Philippine Islands, 8,500; Puerto Rico, 6,600; Cuba, 5,600; Panama Canal Zone, 4,000.

• • •

Executive Board Elects

THE Executive Board of the Woman's Auxiliary at its meeting October 6-9, elected Mrs. Roger L. Kingsland of Fairmont, West Virginia, chairman. Other officers for the coming year are: Mrs. George MCP. Batte, Berkeley, California, vice chairman, and Mrs. Alfred M. Chapman, Philadelphia, secretary.

National Council Aids Children in Europe

THE National Council has forwarded \$20,000 in response to the recent emergency appeal of the World Council of Churches on behalf of Churches in Europe in areas not now enemy-

held, and others soon to be liberated. The gift was made partly from the budget and partly from the Presiding Bishop's Fund for World Relief. The Fund so far this year has received and disbursed about \$73,000, through accredited agencies, as designated by givers.

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"I WAS first introduced to FORTH," writes a corporal in the Green Howards, a regiment in the British Army, "by an Episcopal friend of mine who is at present serving in this theatre and who comes from the parish of The Incarnation, Santa Rosa, California.

"I should like to say," continued the Corporal, who enclosed a remittance for a two-year subscription to be sent to his home in Middlesex, England, "how much I enjoy reading your Magazine. It has been a great help to me in getting to know something about the Church in the United States."

FORTH welcomes the British Corporal to its evergrowing family scattered in every corner of the globe and hopes that someday he may be able to write as did a subscriber in Massachusetts a few days ago, "I am ninety-two years old and have taken *The Spirit of Missions* and FORTH for fifty years or more."

• • •

Lewis J. Hunter Named Institute Director

LEWIS J. HUNTER, treasurer of the American Church Institute, has been elected its acting Director in the absence of the Rev. Cyril E. Bentley, now a Chaplain in the U.S. Navy. For the present the offices will be at 82 Devonshire Street, Boston, Mass.

The Rev. Robert W. Patton, who had come out of retirement to resume the directorship during the war, died in September. In an early issue FORTH will publish an article on Dr. Patton's unique service to the Church.

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“Now He’s Happily Frying Cakes On Street Corner”

"Not long ago a refugee with three children came to our mission clinic for treatment for malaria," writes Sister Louise Magdalene, secretary to Bishop Robin Chen at Maolin, China. "They were all quite well dressed, and one glance told us they had recently been in better circumstances. The man told us how he had refugee from Wuhu at the beginning of the war, going as far west as Chungking, and then gradually traveling back to this part of the country. He had been able to work at various jobs all along, earning his way, until he arrived in Maolin where he became a victim to malaria, which is so common here. His wife also became very ill with dysentery. He had been out of work for so long, first taking care of his wife and children, and then after he himself had had malaria, he was too weak and sick to work. Their baby died, and then they began selling their clothes and other things in order to pay the doctor's bill. By the time they found out about our clinic, they were without any hope at all, as they had exhausted practically all their resources. After a few weeks of treatment both the man and his wife recovered. With a little help from the Bishop's special fund, the man was able to buy a few supplies and set up a little stand on the main street. The last time I saw him he was happily frying cakes and seemed to be doing a good business. This man was not a Christian, but he told us that wherever he had gone, it was the Christian Church that was always most willing to help those in need, and he recognized and appreciated the Christian spirit that was ready "to bear another's burden."

• • •

Our Reading Lamp

(Continued from Page 28)

one that a layman could easily slip into his coatpocket and read in a few minutes. Dr. Stowe has written a readable account of the growth of the Church in America. Bishop Tucker describes it as "required reading." The cover was designed by the Editor of FORTH.



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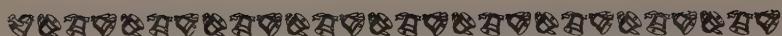
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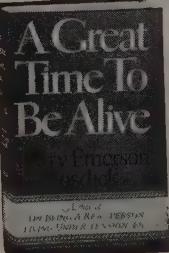
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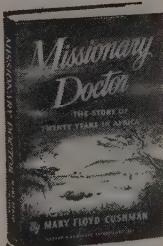
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The Bishop was the Rt. Rev. Benjamin F. P. Ivins, Bishop of Milwaukee, and the voice was that of the Rev. Harold E. Wagner, Vicar of St. Peter's, West Allis, a Milwaukee suburb.

Concerned by the fact that a Church family in Jewelcrest, on the shores of Muskego Lake, a heavily populated suburban area southwest of Milwaukee, could not attend Church services, because of gasoline rationing and other travel difficulties, Mr. Wagner decided to help. He suggested opening a Church school in the family's living room. In the first week so many children came that a meeting of interested adults resulted in the founding of St. David's congregation.

First services were held last December in a single-car garage, the only building available, and here, with an

Bishop B. F. P. Ivins (*left*) held his first outdoor confirmation at Jewelcrest.



ew Mission"

OWS IN WISCONSIN SUBURB

altar and as many as forty-four persons crammed into it at one time, the congregation has been worshipping ever since.

The "new building" is one of those portable government shacks to be found at all Army encampments. It was presented to the congregation by Mr. Edward Jensen, a Milwaukee jeweler who named and laid out the subdivision. He also loaned the land on which the building is situated. Just one week after the founding of the parish the men of the community went to nearby Waukesha and moved the building in sections to its present site on a borrowed truck. About three times the size of the garage, now called the "old building," its remodeling was truly a community effort. Representing some ten different Christian groups, these men got together on their days off from defense work in the nearby city and dug a basement, which is to become a community recreation room with a huge fireplace, laid up the foundation walls, and are now busy finishing the interior of the church proper.

St. David's became an organized mission last May, the first new congregation in the diocese since the depression. In June, Mr. Wagner presented a confirmation class of three children and eight adults in the first out-of-door confirmation ever held by Bishop Ivins in the twenty years of his episcopate.

The congregation now numbers more than fifty adults of varying church backgrounds, half of whom are now confirmed. The Church school is similar in size and each Sunday sees the addition of from one to five new pupils. There is an active branch of the Woman's Auxiliary which has already earned several hundred dollars for the mission's treasury. In addition there are enthusiastic groups of boys and girls who meet for work and play week-nights.

Spectacular as has been the growth of the mission, it is well organized, completely self-supporting, and hopes to become an independent parish in a year or so.

FORTH—November, 1944

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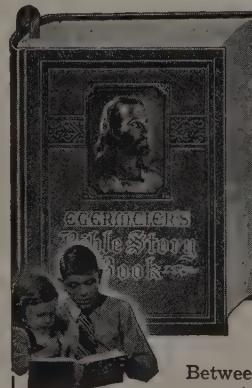
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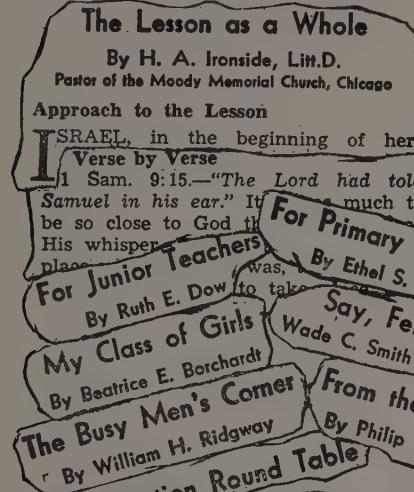
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GAINS in the ratio of communicants to total population are shown in new statistics gathered by the Rev. Walter H. Stowe, and published in the December issue of *The Historical Magazine* under the title, "An Encouraging Decade, 1930-1940." The work was done by Dr. Stowe under the auspices of General Convention's Commission on Strategy and Policy and its sub-committee on statistical research.

The results provide some encouraging and useful figures. Here, omitting decimals, are a few of the statements:

As of 1940, the ratio of population to communicants, for the Episcopal Church in continental United States, was 90 to 1; for the Provinces I and II it is 40 and 48.

Kansas communicants increased 41 per cent, 1930-40. The total population increased, too, but while Kansas in 1930 had 1 communicant to 199 of the population, in 1940 it had 1 communicant to 136, a gain of 63 ratio points. An indication, says Dr. Stowe, "that the Episcopal Church is having a very real appeal to the unchurched of the West."

Even more striking are some results of Dr. Stowe's review of mission districts overseas. Among the extra-continental fields, the Philippines gained more than 75 per cent in communicants, and while in an area with many Moslems and Roman Catholics the ratio to the total population would be weak, yet it rose from 1 Anglican among 2,798 in 1930 to 1 among 1,934 in 1940, a gain of 864 ratio points.

The Canal Zone gained 33 per cent in communicants, but the population there increased 31 per cent, so the ratio gain was less than 1 point, but the Canal Zone had the highest proportion of communicants to the population of any whole diocese or missionary district of the United States, 1 in 12. In the Virgin Islands there is one Anglican to every 7.59 of the population.

In foreign fields also there are some striking records. Three jurisdictions had a net increase in communicants larger than that of any continental United States jurisdiction (except Spokane's, 71, which was partly due to cession of territory to it): Cuba, 99.65; Haiti, 74; Southern Brazil, 66.

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